THE WOMEN'S MISSIONARY MAGAZINE

—OF—

THE UNITED PRESBYTERIAN CHURCH.

VOL. 7. JANUARY, 1894. No. 6

MOHAMMEDAN SUPERSTITIONS.

WE gather the following account of Egyptian superstition, not from the correspondence of missionaries who might, according to the opinions of some of the members of the late Parliament of Religions take a narrow, prejudiced view of those holding a different religion from their own, but from the writings of the noted Arabic scholar, Edward William Lane, Ph., D., who was employed in researches in Egypt by the British government, and later received honors from the Institute of France and University of Leyden. Neither do these superstitions belong to a bygone age, but they are being met with every day by our missionaries, not only far up the Nile and in remote villages, but even in Cairo and Alexandria where western civilization has forced itself to such an extent. Some will remember the charms which were sent to friends at home during the last cholera epidemic in Egypt. Each consisted of a sheet of paper on which were printed many times, and to form magical figures, the name of God and the Prophet, and this secreted about the person was supposed to form a safeguard against the dread disease while every sanitary law was utterly disregarded.

"One of the most remarkable traits in modern Egyptian superstition is the belief in written charms. The composition of most of these amulets is founded upon magic, and occasionally employs the pen of almost every village school master in Egypt. A person of this profession, however, seldom pursues the study of magic farther than to acquire the formulæ of a few charms, most commonly consisting, for the greater part, of certain passages of the Koran, and names of God, together with those of angels, genii, prophets, or eminent saints, intermixed with combinations of numerals and with diagrams, all of which are supposed to have great secret virtues. They are worn by men, women and children, generally enclosed in cases of gold, or of gilt or plain silver. To these and to many other charms most extensive efficacy is attributed; they are esteemed preventatives against every variety of evils.

"The ninety-nine names or epithets of God, comprising all the divine attributes, if frequently repeated and written on a paper, and worn on the person, are supposed to make the wearer a particular object for the exercise of all the beneficent attributes. In like manner it is believed that the ninety-nine names, or titles, &c., of the Prophet, written upon *anything*, compose a charm, which (according to his own assertion) will, if placed in a house and frequently read from beginning to end, keep away every

misfortune, pestilence and all diseases and infirmities, the envious eye, enchantment, burning, rain, anxiety, grief and trouble. After repeating each of these names the Moslem adds, 'God bless and save him.' Similar virtues are ascribed to a charm composed of the names of the Seven Sleepers, together with the name of their dog. These names are sometimes engraved in the bottom of a drinking cup, and more commonly on the round tray of tinned copper, which, placed on a stool, forms the table for dinner, supper, etc.

"It is very common to see children with a charm against the *evil eye*, enclosed in a case, generally of a triangular form, attached to the top of the cap; and horses have often similar appendages. Alum is very generally used to counteract the effects of the *evil eye*. For the same purpose "blessed storax" is used by many persons, but mostly women. It is a mixture of salt, dyed various colors, storax, coriander seed, fennel, wormwood and frankincense.

"The highest attainment in divine magic consists in the knowledge of 'the most great name of God,' which is generally believed by the learned to be known to none but the prophets and apostles of God. A person acquainted with it can, it is said, by merely uttering it, raise the dead to life, kill the living, transport himself instantly where he pleases, and perform any other miracle.

"So numerous are the charms which the Egyptians employ to insure good fortune or prevent or remove evils, and so various are the superstitious practices, that a large volume would scarcely suffice to describe them, and many of them are disgusting."

All this from Mr. Lane treats of those charms and superstitions which only repel by their lack of meaning, and the fact that to those who trust in them they are but a "refuge of lies;" but he deals with others so horrible and disgusting that they cannot be mentioned here, and yet our missionaries must contend with them constantly. These people have been given over to their own evil imaginations and are under a cruel bondage, from which nothing but the truth can make them free. One convert, a beloved sister, exclaimed, "O! what a change! To think that I who was once in terror when a friend died, believing the house to be full of evil spirts, could remain with composure in the house of my departed friend all night knowing that there was nothing there to harm and that she was 'asleep in Jesus.' "

A STRANGE HISTORY.

BY ELLEN H. LAWSON.

IT is said that "Truth is stronger than fiction." If people knew more of the actual history of real people, there would be less demand for fictitious and sensational novels, and more interest in philanthropic enterprises for the alleviation of this world's miseries. Here is a bit from real life.

I was sent for the other day by a *begam*. The word *begam* is a title belonging to high-caste Mohammedan ladies; but on the way I was informed that this woman was not a Mohammedan at all, but a Scotch woman, the daughter of a colonel who fought and fell in the terrible mutiny of 1857. All her loved ones were cut down before her face. She was young and attractive, and was captured by a rebel Mohammedan, and sent to his home. She was then about twenty years of age. His mother became very fond of her, and would often scold her own daughters, and say: "Now be very careful of her, and don't let her eat anything that will hurt her. I'm sure you do not take care of her. You are jealous

of her, and will kill her some day. I'd rather have her than a dozen of you."

When the English again secured the reins of government many of these rebels were obliged to take their departure; so this family fled to Arabia, as did many others. After awhile this girl succeeded in running away from them. She could not endure living with them, though they were kind to her. The remembrance of her dear ones cut down in cold blood was a picture that haunted her continually. It almost drove her mad.

After a time she obtained work in another Mohammedan family, and supported herself mainly by her fancy needlework. These people were very good to her, and she remained with them till they returned to India, about thirteen years afterward. She has been with them ever since. "How can I face the world now?" she said. "I am old, and have no support. These people support me, and will continue to do so." The family she is with lives very near my home, and I often go to see them. They are very wealthy; in fact, the head of the house is chief of large estates. It seems they were not rebels during the mutiny, but rather aided the English.

This Scotch woman is becoming old, now, and has been prematurely old for years. She thinks she cannot speak English properly, but I thought she did very well. Of course Arabic and Hindustani are like a mother tongue to her. She dresses in Mohammedan style, but when receiving visitors wears the Arabian dress over it. This is like a plain, loose wrapper. She wears the chuddar, also. "There are two things I could never learn," she said; "one, to wear my chuddar properly, and the other to eat with my fingers instead of with knife and fork."

She told me she would like to have a Bible with large print, as her eyes were becoming too old and weak for the Bible she had,—one that had been sent to her years before by a lady in England. Thanks to the British Bible Society, I secured a nice Bible, free of cost, for her. I hope she will find much comfort in it. I fear she has not had much Christian instruction. It seems she used to worship at Mohammed's tomb when in Mecca. Perhaps she did this for her own protection; I do not think it could have been from the heart. I said to her, "You believe Jesus to be the Saviour of sinners, do you not?" She replied, "Can one forget one's first love?" She had many good things to say, however, about the Mohammedan religion, remarking that the creed was better than the people who pretended to follow it. She thought Mohammed had done a good thing to crush idolatry as he did, and to proclaim the true God.

Hers has been a strange life. It was interesting to hear her talk, but I could not get her to refer to the mutiny. What information I had concerning that came from other sources. It was in Lucknow, I think, that she met her loss; for when I mentioned Lucknow a strange, hard look came on her face, and she quickly turned the conversation. Poor woman! the mention of it brings it all before her again, and almost maddens her.

She would have me bring my two little boys to see her. She sat for fully five minutes gazing at them, lost in reverie, thinking, no doubt, of little brothers and sisters martyred in those terrible days. Suddenly she aroused herself, and said: "You must excuse me for forgetting about you. It isn't often I see little European children. I love to look at them."

There are other cases in India similar to hers. In Cawnpore is the daughter of another colonel, who was captured by a rebel and made to become his wife. Her people several years ago found her out, and tried to induce her to go away

to England, but she refused. "What is there in England for me?" she said. "This is my husband; he has been kind to me, and these are my own children, and it is better for me to stay with them."

God Grant there may never be another mutiny in India!—*Heathen Woman's Friend.*

THE WORLD'S CONGRESS OF RELIGIONS.

BY MISS MARY. J. CAMPBELL.

HOW *anyone* in our enlightened country could be deceived for a moment by the fair words of the learned men from the East it is hard to understand. That a *woman* of this Christian land should be led to exclaim, "I think it is time we were having missionaries sent us from China and India," is incomprehensible. Surely these words were spoken in a thoughtless manner!

The surroundings of these men, as they talked to our countrymen, in the beautiful Art Institute in the great city of Chicago, may have had much to do with the glamour that was thrown over the eyes and minds of the listners. Seated in that large hall, and listening to the smoothly flowing words of those who spoke in soft accents, and who were clad in neat and simple garb, it was hard to realize that they had come from a land such as had been described by the missionaries.

Perhaps no one remembered that these men owe all their English education to Christianity. Indeed their very presence in Chicago, their taking part in the congress of religions, all came about because of the liberty that is found in Jesus Christ.

These men from India told much that was pleasant to hear, but did they reveal the *whole* truth? They told of the fatherhood of God, the sacredness of the cow, the beauty of spending one's life in solitude and deep meditation, but did they say one word about the home life, the condition of woman during the past, or even the present day? Did they carry one back to their temples where the worship is so vile it cannot be mentioned? Did they tell of the deep poverty that has been in the land for ages? These truths were not to be uttered before the great congress; nothing of a disagreeable nature was to be presented before the "*seekers after truth.*"

What was the result? The teachers of Brahminism, of Buddhism, went back to their own suffering people with nothing to bring happiness in this life nor hope for the next. They returned well satisfied with the result of their visit to the great America; for had they not removed the doubts that had been in the minds of many as to the purity and beauty of their religions?

Oh, if some of their wives could have been there, how different the story would have been! I challenge any one to tell me of one ray of hope held out in Brahminism or Mahommedanism for woman. We have gone into the homes of high and low alike in India, and it is the same pitiful cry every place. "We are only cattle; why do you come to us?" "Salvation for a woman? Yes, if it pleases our husbands to take us into *their* heaven."

Looking across the level fields from our home in Zafarwal, we can count ten or twelve rude monuments. Each monument marks the spot where a living wife perished in the flames that consumed the dead body of her master. This is one of the fruits of the religion of the

mild Hindu.

Here is another; this is no fancy sketch. A Hindu mother once said to Miss Corbett and me, "I have had seven daughters; six I killed with my own hand. I spared the seventh. Perhaps I did wrong, for our religion teaches us that it is a sin to allow a daughter to live, but love came with the seventh and I did not destroy its life." And how were the little girl babies destroyed? Again we see the tender mercies of the mild Hindu. A hole was dug in the floor of an inner room, the baby placed in it and the hole covered over with a few sticks. There the little one moaned its life away while the mother followed out the teachings of her religion.

Christianity came in and said these two evils shall no longer be perpetrated, but, my sister, when these religions are introduced into our country, remember that suttee and infanticide must come, too. If the religions of the East are to supplant the teachings of Him who said, "Suffer little children to come unto me and forbid them not", we must take them in all their purity and not as they have been purged by the truth of God.

May God help us to be loyal to our Saviour, the Lord Jesus Christ.

THE MOUNTAIN PEOPLE OF THE SOUTH.

THOSE of us stationed in the the mountains of the South want to thank the HOME MISSION MONTHLY for adopting an unobjectionable name for the people of this section. They are our kinsfolks, left behind in the race because their environment hindered progress.

Some of the things which have kept them back are these: influence of slavery still felt—only necessity drives to work; an uneducated and poorly paid ministry; little or no pastoral work done; worthless public schools or none at all; markets far distant.

If the people were not weighed down with three or four generations of poverty and ignorance, and were not permeated with so much of the Syrian feeling—"It was so from Adam and cannot be changed"—they would rise above all difficulties. They are shiftless and thriftless because they are a discouraged, disheartened people, who have not a realizing sense that there is anythiug the matter with them. They are loath to believe that the world over "yon mountains" possesses advantages greater than their "cove" affords.

Of themselves they say when they welcome us to their homes, "We uns be poor an' rough, but doan mean nary no harm by it."

You may think that expresses modesty, but let me assure you it is only a customary form of etiquette. A true mountaineer has not the faintest notion of caste, and would not be any more agitated if the most renowned of the earth came to dine with him on corn bread and bacon in his one-roomed log cabin, than if one of his own neighbors sat at his table. This spirit of self-satisfaction, together with almost total lack of mechanical ingenuity, hinders advancement. Back of all failure to keep apace with the world, I believe the most blameworthy cause to be the snuff-dipping mother, wife and sister. It is a rare thing to find a mountain woman or girl who does not use tobacco in some form.

The lack of public spirit is deplorable. There is no pride taken in having good public school houses—no emulation between one township and another. In the

country districts, with very few exceptions, no local tax is laid to help support public schools. They are content to let the State tax of $1.22 for each child of school age do all the work of education.

They have a great respect for learning, but most of them look upon its chief use to be that of a liberator from physical labor. A little boy expressed the prevailing sentiment to a well educated Northern gentleman, who, dressed to suit his work, was building fence: "It looks like youens wuz able not for to work."

It is said by some that electricity and the bicycle will do much to revolutionize the world by affording such means of rapid transit that congestion of cities will cease. To this end good highways will be demanded. The kind of highway first needed to every country town he is that which paves the way to plant Christian school.

With the help of a Christian educati given now, these mountain people w become the greatest stronghold our co try affords against the encroachment Romanism.

It is only a question of time un manufacturers, attracted by abundance water power and timber, and mini companies by mineral deposits, will ent this section. Will the Church allow flood of foreigners to be let loose upon t ignorant, unsophisticated mountain pe ple? Has not enough evil been wrough elsewhere by the foreign element in o country? That is nothing to wh would be wrought here if they came no —*Home Mission Monthly*.

FROM OUR EXCHANGES.

ISLAM IN AMERICA.

There is an illustrated religious newspaper published in New York city that is quite out of the ordinary. The *Moslem World* is about the size of *Harper's Weekly*, is gotten up attractively, and its purpose is "to spread the light of Islam in America." In a late number several columns are devoted to the virtues of Mohammed and to denials of statements made by Dr. Dods, Sir W. Muir, Stanley Lane Poole and others, concerning Mohammed's vices. There are columns on the women of Turkey, with quotations from the Koran, and praise for the enlightened ruler and "benefactor of that country that God gave him to rule over", the present sultan. Two columns are given to show that "Islam in India has nothing to fear from the missionaries of other religions", and nearly a whole page gives quotations from San Francisco newspapers which might print better news than to say that "as a matter of fact t Virgin Mary is chiefly responsible for t existence of Mohammedanism", or t "Brother Webb can count upon a ki reception". There is no disposition be unkind to Mr. Webb, the author this Mohammedan crusade in Ameri He has undertaken the impossible, the kingdoms of this world are to b come Christ's, in spite of printers' in whether used in New York or Californ Mr. Webb will make no converts wh he misquotes the late Chief Justice Ch as saying, "The wicked men are not in t penitentiary, they are in the churche for every one knows there are some wi ed men in both. The sentiment that would appear easier to abolish Christi ity than to think of the abolition Islam" is decidedly oriental.

Since reason and bigotry tilted lan at Tours there have been a thous years of advancing Christianity, and

has indeed lost his vision who, groping and pleading for "the light of Islam" in the countries of the camel, the slave and the harem, would bring unto Christian civilization, with all that it implies, this stranded driftwood, thrown up along the line of the centuries by the flood of human passion and the tide of man's ambition and hatred.

There was a time in America when the lecture-going public was thrilled with the utterances of Bishop Simpson, as he drew contrasts between the waning light of the crescent and the spreading glories of the cross. Rash indeed is the man who attempts to plant the doctrines of the effete East in the soil of the western world; but in a list of over forty lecture engagements in Ohio, Illinois, Iowa, Nebraska, Kansas, and the Southern states, this Moslem enthusiast, Mohammed Alexander Russell Webb, proposes this winter to discuss oriental religions and teach his religious faith.

Within the parallels of latitude where Christianity has set up its banners and won its victories, there have come to the human race and to both sexes the broadest personal freedom, the highest intellectual attainments, the greatest advancement in the mechanical arts, and the most precious gifts and graces born of the Holy Spirit, and over against all this are what?

Here and there a false teacher, and millions in darkness; occasionally a devotee with a degraded following, and sporadic enthusiasts traveling toward some "prophet's tomb", and dying by the ten-thousands of cholera on their blind pilgrimage.

Pitying them all, and always remembering who is the "Light of the World", every Christian has something to do as a mirror, reflecting the light coming from him whose kingdom is of light and glory —here, now and forevermore.—*Northern Christian Advocate.*

A deaf and dumb woman in Manchuria who applied for baptism made her confession of faith thus: She drew on a scrap of paper a crooked line, and pointing first to herself, and then downwards, indicated what her past course had been. Then drawing a straight line, and pointing to her heart and looking upwards, she strove to show the road on which she was now walking, that would lead to the heavenly home.

A Calcutta paper relates that recently a young Brahman came to the house of a missionary, seeking an interview. In the course of the conversation he said: "Many things which Christianity contains I find in Hinduism; but there is one thing which Christianity has and Hinduism has not." "What is that?" the missionary asked. His reply was striking: "A Saviour."

A Hindu widow through all her life, even if she lives to be ninety years old, can never eat but one meal of rice in twenty-four hours. At fast seasons she must fast for two or three consecutive days. "If a dying widow asks for water on a fast day a few drops aredropped into her ear."

EXTRACTS FROM AN ADDRESS BY THE REV. CHEVALIER PROCHET, D. D.

I come from Rome, but I am sorry to be obliged to say that I have not been able to bring with me the blessing of him who lives there and styles himself the Vicar of God on earth. It has been said that all or nearly all the churches were gathering around the Bible. I said in my heart, "Would to God it were so," but we are still far from it, as far as the Church of Rome is concerned. No; though years have passed—though it seems to some that that church is no longer what it was 300 years ago—I am sorry to be obliged to say that it has not

changed a whit, so far as the word of God is concerned. The fact is that this blessed Bible of which so much has been said—and we might stay here till to-morrow and not be able to exhaust it—that blessed Bible, the gift of God, is still put in the *Index* among prohibited books in all Southern Europe. We have heard of China and Africa, and my heart opens toward them and the work that is being done. But I am here representing the Latin race—Italy, France, Spain and Portugal—and I can say to you, Christian friends, that they need the Bible as much as the yellow people Mr. Gibson is preaching to. It may to some of you appear a *parti pris* opinion, but I assure you that a man in a black coat, who apparently had had some instruction, asked me, "Is it Pope Gregory the Great or Pope Leo that has given the Lord's prayer?" and another one said, "Is not the Trinity composed of God, the Virgin Mary, and Jesus Christ?" I have seen words quoted and the source attributed to the "Epistle of John to the Corinthians." All this shows the great ignorance of the book of God in Italy; and what is the consequence? If you have been reading the papers you have seen how the whole of Southern Europe is as if it were on a volcano about to burst in a moment, because there is no more anything that will prevent the people from going to excess, they not knowing the blessed word of God.

The Independent says, "If any body of men in this country understand the Hawaiian question it is those of the American Board." The *Missionary Herald*, their organ, recently said:

It is thirty years since the American Board ceased to have supervision of religious work in the Hawaiian islands. Great changes have taken place in the social and political conditions. The recent unpremeditated and unexpected overturn of the Hawaiian monarchial system seems to have been absolu necessary to secure the property int ests and the personal rights of the f eign residents, endangered by the ar trary and headstrong conduct of t queen. Like her brother before h her endeavor has been to restore the social and political system of Hawaii b fore the introduction of Christianity. was a part of that old system of terroris not as a matter of belief, that so muc has been done to reinstate the old H waiian *kakuna* and revive the old pr tices of spirit worship. In doing as s did the queen thought only of assertin and establishing the old autocratic ru of chief and priest. The utter abrog tion of the political system came abo through a public demonstration of i own suicidal folly.

The following from the *Missionary Herald* of December is of general interest:

The position taken by the United States Secretary of State in regard t affairs at the Hawaiian Islands is simpl astouuding. That he should sugge that the United States interpose for t restoration of the late Hawaiian Quee seems almost incredible. Even were admitted, as it is not, that our represent tives at Hawaii afforded unwarrantable a to the revolutionary party, it is a stran suggestion that, after this lapse of tim our government should reseat upon t throne one who had forfeited all h rights to it, and whose influence w only detrimental to the interests of t islands. The so-called royal house Hawaii has been its curse for yea Queen Liliuokalani had yielded to t corrupting influences which every dece man had recognized as becoming mo and more potent in political affairs at t islands, and by influences which s knew how to exert on the worst class she secured the passage of the bill g ing a home in Hawaii to the infamo Louisiana Lottery, which had been driv out of the United States. Restrictio upon the opium traffic, so necessary the welfare of Hawaiians, were remov A faithful cabinet was displaced and m of no character were placed in pow But the final act, which was practi suicide of the monarchy, was the atte

on her part to abrogate the Constitution and by sheer force establish a new one of her own making. Even her subservient ministers refused to endorse the scheme, yet she insisted upon it and sought to incite the populace to stand by her in her autocratic plans. It was then that all the better classes united as one man and deposed her. Never was there a revolution more warranted by facts, never was one more peacefully accomplished, and a queen of worthless character was set aside and the monarchy by its own act came to an end. If Minister Stevens or the commander of the *Boston* erred in judgment in any transactions, which we are not prepared to admit, yet there is no valid ground for the interference of our government to reverse the revolution months after it was consummated. We do not speak here of the political question as to what it is expedient for the United States to do in reference to a protectorate or to annexation. Opinions on these points may differ, but it would seem as if there were no room for difference of opinion in regard to this question of reëstablishing the old monarchy in Hawaii. The best portion of her citizens have asked for some form of connection with the United States. Our government has a perfect right to say yes or no to all these proposals. And the Provisional Government at Honolulu has a right to say to us, "Either accept our proposal or hands off." We regret to be obliged to speak in such terms of propositions that come from our national administration. We certainly should not do so did we not believe that any attempt to restore the Hawaiian Queen to her throne would be a gross outrage, and would be followed by the most serious consequences to the moral and religious interests of the islands, as well as to their material prosperity. We cannot think that our people will tolerate any intervention whose object is the replacing upon the throne of a sovereign whose influence will only be for evil.

Bishop Tucker, of Uganda, says: "During the last few months nearly 40,000 reading sheets have been sold. What does this teach us? No one buys a reading-sheet without a very serious and settled purpose. A reading-sheet is not of itself very amusing. Therefore that this large number of reading-sheets has been sold is most significant. It reveals a settled purpose in the mind of the people. It means not that 40,000 people are learning to read, but that six times 40,000 are so learning. It is, as I think, a fair calculation that a single reading-sheet will do the work of teaching six people. Thus we are brought face to face with the fact that in one way or another something like a quarter of a million of people are under instruction in the matter of simply learning to read." The bishop tells, too, of his wonderful "cathedral," in which nearly 500 trees are used as pillars, some of them brought five and six days' journey, and needing several hundred men to carry them.

EXTRACTS FROM "REFLECTIONS FOR THE NEW YEAR."

MRS. S. J. KYLE, CAMBRIDGE, N. Y.

Let us begin the year with pious and personal dedication, and say with David, "Lord I am thine, save me." Through Him who is the way, yield yourselves unto God: it is your reasonable service, and you will never truly be your own until you are His.

Begin the year with relative religion, and if the family altar has not been erected in your family do it now, and say with Joshua, "As for me and my house we will serve the Lord." A family without prayer is like a house without a roof, exposed to storm, and we know who has threatened to pour out his fury upon those who call not on His name.

Begin the year with a new determina-

tion to be useful, and ask with Saul of Tarsus, "Lord, what wilt thou have me to do?" How can I glorify God and promote the welfare of my fellow creatures? Are there none perishing for lack of knowledge? Are there no poor to relieve? Or, perhaps my neighbor, who is not a Christian, could be reclaimed. There is a bible to send to those who have it not, and there are missionaries to support.

A special opportunity is offered to the women of *our* church this year to contribute to the spread of the gospel, and let us see to it that our "mite boxes" are not put away in some neglected corner.

We cannot do too much for our Lord, when he has done so much for us. Time is so short, so uncertain and so important, that we cannot afford to misuse any of its moments. Therefore, to redeem the time, let us gather up the fragments that nothing be lost. May we be able to say with David, "My voice shalt thou hear in the morning, Oh Lord; in the morning will I direct my prayer unto thee and will look up."

Missionary Correspondence.

NILE NOTES.

ASSOUAN is the most southern town of Egypt and the farthest south of any occupied by our mission. There is in this far off place a good church, school-building and regular services. The church members number about twenty-five, and if they were only fired with missionary zeal they might soon be pushing up into the very heart of Africa. There are six women able to read; so there is a leaven at work among the women at least.

At EDFOU, nearly 70 miles north of Assouan, a government school has been opened, and most of the boys have gone to it. The teacher seemed discouraged about the school and also the meetings, as only two or three attended.

AAZINA has the only organized congregation south of Luxor in a district one hundred and thirty miles long. It seems somewhat cut off from the means of grace, no preacher nor teacher in the town.

ESNEH, MATAINA, EMENT and MERUS are weak places, scarcely worthy of mention in the mission report. There are no meetings and but one contains a school. A licentiate has been sent to these needy towns.

LUXOR on the east bank of the river and GOORNEH on the west form a pastorate.

KOOS, a large town, contains one of the largest congregations in the Egyptian Presbytery. Rev. Anshalian is pastor.

KENEH is of commercial importance, being the starting point of caravans for the Red Sea. The boys' school is the best of its kind. Four teachers are kept busy with the hundred and ten boys and almost fifty girls. The people seem to think that only a missionary lady could meet the demands. There is quite a revival in the attendance at the meetings since the beginning of March. Rev. Boulus, by special request, is laboring here. Plymouthism has injured the work a good deal in Keneh, and he is trying to keep together the few remaining Presbyterians and gather in more.

At ABOO HAMMADI a lawyer, a school teacher, the post-master and a scribe make up the total of Protestants in the town.

At BAHGOORA are signs of activity

About a year ago the first member was received; now there are thirteen, a good church building, a regular evangelist at work, a good boys' school and a woman teaching the women in their homes. All this is due to one young man whose religion has touched his purse as well as his heart.

MANSHEYA, RAWAHIB and KOM BEDDAR form a group to the west of the river. The first two have no members, but about twenty persons in Rawahib desire to be received into the church. Kom Beddar has a church building almost completed, This building has been erected by one member. A. B. A.

FOREIGN NEWS BUDGET.

MARY B. REID.

The following brief letter was inclosed with the news items from Egypt:

We had expected some items from Alexandria, but they have failed to reach us yet. Just now we are enjoying a visit from Mr. J. C. White and wife, who are on their way to Calcutta, India, sent out by the Y. M. C. A. of America, to work among the English soldiers of that country.

Yours sincerely,
C. E. HENRY
M. J. MCKOWN.

Miss Strang, of Monsoora, reports for the month of October:

I have spent much time of late with the Bible woman amongst her pupils, as I had not been over the whole class since spring. She has about fifty pupils, who are very regular in their lessons. I mention this because until the last two years the women were most irregular and listless in reciting. But I could almost mark the time when their interest in lessons took a sudden impetus, and since then we have scarcely been able to keep up with the demand for a teacher. I find nine who have learned to read in the Testament the past year. Werda, the Bible teacher, though not brilliant, seems to be just the quiet, discreet and patient girl needed here, and she is greatly loved by the women. Her discourses on portions of scripture are simple and intensely practical. We have been trying to get another teacher, and I have one in my mind now, a widow who has lately been bereaved of a child. She has impressed me for a long time by her Christian walk, and she would be invaluable in *hareem* work. I believe I have made fifty-five native visits this month besides many others. In the meantime our school is larger than it has ever yet been, perhaps not in enrollmeut, but the attendance is very regular and our seats are quite overflowing when we gather in one room. Eighteen of the girls are Muslims. Yesterday's treat was a great success, though only two thirds of the girls attended; the others, almost thirty, being afraid of the water. At nine o'clock we took carriages for the lock and then got into two large boats, which for greater safety were fastened together. A third smaller boat brought our English friends, who have been very good about lending boats and contributing to the entertainment.

An hour down the canal and the happy children were landed at an *abadeeya*, the most like a farm at home that I have seen in Egypt. Under the shade of half a dozen large sycamores they spent the long bright day, and they were so good and affectionate and grateful that it was quite touching. Mrs. Kruidenier with our friends spread an abundant table under orange trees in the garden. This was for the grown-ups, but the teachers preferred eating by themselves on a mat by the stream. The little girls, after their lunch, were set in rows on cotton sacks, while Mrs. Kruidenier and four of the ladies passed amongst them with cakes, sweets and nuts of all sorts. I have seen them in many a treat but never quite so happy as yesterday. In the evening a mother of three of the girls came in to express her great satisfaction at their pleasure and safe return.

Miss Smith, of Cairo, under date of Oct. 21, writes an interesting letter about her work. Among other items, she mentions:

I stay at Haret all day and have my lunch there as I used to in days gone by. I am trying to visit one village near to the city each week where I used to have meetings or visit occasionally. Last Monday afternoon I took with me one of the Bible teachers and we went by train to Fum El Khaleeg, where we visited five families. They all seemed very glad to see me and listened attentively. Next Monday, D. V., I am to take another of the teachers and go to another village. The teachers are looking forward to it with pleasure.

The India part of our Budget has been kindly edited this month by Mrs. A. B. Caldwell. Writing from Landour, Oct. 15, she says:

Dr. Johnson promised me a letter for this Budget. As it has not come yet, I quote from one received a few days since from her.

The Fifes have taken passage for America, and if he is able they expect to sail Nov. 21st. I go to Sialkot about the 17th to help get ready for the annual meeting of the Association, which convenes on the 20th inst. Presbytery meets three days earlier.

I am glad to send you an interesting letter from Miss Rose McCullough, who writes from Gujranwala, October 11, 1893:

You ask for something for the News Budget from this place; so I will give you one bright event of our Gujranwala Girls' School, which occurred during the summer. One of the pupils, a Hindoo girl named Uthmo of the merchant class, married a

wealthy young man from Lahore. She passed the middle examination this year before marriage. Her husband was so pleased with her attainments, and grateful for the instruction Miss Mookerjee had given, and the benefit derived from the school that he sent, on his wedding day, his most intimate friend (who had taken the degree of B. A.) to examine the Central and Branch schools. He could not go himself as it was his wedding day, and he was so pleased with the result of the examination he had 10 Rs. worth of sweets distributed among the pupils, and gave each woman teacher of the Branch school one rupee and to each caller, four annas.

About a week afterwards when he returned from Lahore, he visited the schools in person and distributed some nice fruit among the pupils, and soon afterwards sent about fifteen rupees worth of books, to be distributed among the schools. Some of them were books needed by pupils in preparation for the next examination and all were useful books.

It is the custom among the Hindoos for any one calling on a bride the first time after marriage to take a present along. Miss Mookerjee went to the railroad station to see Uthmo start for her father-in-law's house, and couldn't think of any thing to take but a rupee; so she gave that. The bridegroom said to her when she gave it, "You who teach the Bible should give a copy of it to your pupils when making them presents," and thanked her warmly for the pains she had taken with his wife's instruction. She learned that he reads the Bible himself and encourages his wife to do so. His friend, the B. A. who examined the schools, said he owed a great deal to mission schools as he and his wife both had been educated in them, his wife receiving her vernacular education in the English Church mission schools, Amritsar. He taught her English himself.

The above is of the bright side of the school work in our city, but it has a dark side also. This evening I heard that one of the old teachers of the Government girls' schools has run away with a telegraph operator. His father had him transferred from here some months ago, hoping to stop the intrigue. This is the third woman teacher of the Government School who, in the last three years, has run away and disgraced herself and friends by her conduct; one each year. We are sorry about it because it affects our work, although Bible instruction is not given in the Government schools. People get the idea or impression that it is the *education* that makes their women *fast* and *bad*.

The following has been contributed by Miss Embleton:

The editor of this month's Budget has just asked that I will write a nice letter for it. As none of us have done anything particularly nice of late I don't just see how I am to do it. There is quite a gathering of the clans this week, as one by one the members of the mission arrive for the annual meeting, which begins on Friday. We are anticipating a time of spiritual and social enjoyment. We have just returned from our summer holiday. Some of us who went to Dharmsala experienced some difficulty in getting there. The thirty-nine mile tonga ride is bad enough at best; it makes some of our members sea-sick, and this time the trip was taken in the pouring rain, from which there was almost no protection. The driver, with mathematical precision, drove his vehicle over all the bumps in the road and through streams, regardless of the wet feet and ruined dresses that followed in his wake, all at a break neck speed. One of the girls had on a white dress, and you should have seen her; she was a sight to behold. But all these are only incidents. After the rains, which lasted three or four of the five weeks we were there, were over, we had delightful weather, and Dharmsala is the most beautiful place I have ever seen.

We have a new church of England chaplain there this summer, an earnest spiritual man, and we did so enjoy his sermons. It is such a treat to hear English sermons. I sometimes wonder if the Urdu and Panjabi will ever seem like real preaching.

We are all rejoicing over the fact that Mr. Cummings is much better, and that the doctor has said he may stay in India; at the same time we are grieved and sorry because we must give up Mr. and Mrs. Fife. Mr. Fife's health demands his *immediate* return to America. Help us pray that he may get well and strong and able to return to the work which is so near his heart, and for which he is so well fitted. It is a terrible disappointment to him that he must give up his work. It is hard sometimes to act as if we believe that God knows best. It seems to us as though we cannot spare any of our little handful of laborers. Our work and responsibilities are constantly growing larger, and our workers fewer. God grant to show us and the friends at home what is best to be done.

A letter in last foreign mail from Dr. Maria White tells us that she has decided to return home at the beginning of the new year, passage having been taken for Jan. 9, 1894. We had hoped that Dr. White would be able to remain at her post until some one could be found to supply her place. The Secretary of the Women's Board in last issue reports that committee to procure medical missionary reports several names. We have the names of several young women willing to work in the foreign field, but none yet to take Dr. White's place. Must our Memorial Hospital give up its great and good work because there is none to take it up and carry it on, none to heed the cry of suffering that comes to us from over the sea?

We are pleased to report a pleasant and safe journey for the India party of missionaries as far as Port Said off the coast of Egypt. A pleasant day had been spent at Alexandria, and the new girls had enjoyed the novelty of a donkey ride.

Steamship Britannica, bearing the family of Rev. T. J. Finney, and Miss Carrie M. Buchanan, reached Liverpool, Nov. 24. A brief letter from Miss Buchanan says:

I have enjoyed the voyage much more than I anticipated. We have been told that the passage has been a most remarkable one for this season of the year. We think the home friends have been praying that the winds and waves might be at rest during the past few days.

We judge Mrs. Finney did not escape the dreaded sea-sickness, as she was reported not altogether well. May the dear Father keep all these friends safe until they reach their journey's end.

Correspondents of Dr. Maria White will please address her at Astoria, Oregon, care of Mrs. Marshall Kinney.

INDUSTRIAL TRAINING FOR GIRLS AS CONDUCTED AT THE VARIOUS MISSION STATIONS.

That all may be informed as to some of the methods brought to bear in the industrial training of girls in our work for the freedmen, the Women's Board authorized the Corresponding Secretary to publish some of the monthly reports. Accordingly we send the report of cooking department, and also that of dressmaking at Knoxville, Tenn. From time to time will tell you of the work being done at the other stations also.

REPORT OF THE CULINARY DEPARTMENT.

KNOXVILLE COLLEGE,
KNOXVILLE, TENN., DEC, 1ST.

Two months' work in this department has proved the value of the various conveniences in our new hall. At four o'clock, a student whose work is to build the fire, cut the bread, make the coffee and do odd jobs generally, appears in the kitchen. He soon has a fine fire ready for the two girls, who come half an hour later. Work now begins in earnest. While one fries steak, the other cooks oat-flakes, uncovers the tables and brings dishes, pitchers, &c., from the sewing room, which is not in the basement with the kitchen, but on the first floor adjoining the dining-room. Fifteen minutes before six, breakfast is ready to lift and one more comes to help, as it is difficult to supply eleven tables and have the victuals hot as they should be. At six o'clock, seldom varying more than two or three minutes, the breakfast bell rings. While the work mentioned was being done, others were busy making preparations for dinner and supper. Four girls spend this hour in paring fruit, vegetables, or whatever may be needed for the day. About 6:45, after breakfast and prayers, step to the dining-room and the dish-washing room and you will see both boys and girls washing dishes and clearing and setting tables. In one room there are fourteen workers, in the other six, and in each a teacher who oversees the work. Three quarters of an hour later, glance in the same rooms and you will see no one, but will observe the rooms in order. Quietness reigns in this part of the house until almost eleven o'clock, when the dinner cooks appear and in less than an hour and a half prepare dinner. Three girls and one boy are on duty now, and to each one a special work is assigned For example, one cooks the meat this week and another prepares the dessert; next week they exchange work.

For dinner, we have meat, two kinds of vegetables and dessert. As it is aimed that each student work only one hour each day, and it is necessary that both breakfast and dinner cooks do more than this, we have two sets of workers for each of these meals, working alternate weeks. Those who prepare supper work every day. There are in this department, not including bakers, of whom I shall tell you again, fifty three workers.

Respectfully submitted,
E. BELLE KERR.

The teaching of dressmaking is a new feature of the industrial primary, this being the first year. We were told that it would be self-sustaining aside from teachers salary, and in time, the income from it would in part, if not entirely, meet that outlay; and true to promise, with the second monthly report comes a N. Y. draft for thirteen dollars and sixteen cents as a first installment.

DRESSMAKING DEP'T, KNOXVILLE COL.

Number of pupils	8
Amount received for work	$21 31
Bal. due for material from Oct	8 15
Balance due	$13 16

Kind sisters, I hope you will bear with us in our infancy and weakness. Our department is growing a little in numbers and I feel quite sure we are improving. All seem to be interested in their work and have made quite an improvement. I have been instructing them in measurement and charts, which take much time, but they seem to be interested and take it up readily. We hope to be able to make a much better report by next month.

Yours respectfully,
M. J. FISHER.

Young People's Department.

IN EARNEST.—THE STORY OF A RED INDIAN CONVERT.

INDIAN ON SNOW SHOES.

RED Indian Christians have taught us very many lessons. Learn yet another from them to-day. The congregation had assembled and the service had begun. The missionary was there, too, but you must not think it was some grand old cathedral. Oh no! it was the simplest church possible, and it was quite new. It was built of pine logs put roughly together, and inside, though perfectly neat and befitting for the worship of God, there was no attempt at ornament, in this forest sanctuary. This little church was in British Columbia, beyond the Rocky mountains. I do not know the exact spot, but as you are not likely to be going there, perhaps you will excuse this. I dare say you have seen pictures of such churches in your missionary books, as I have, and have rejoiced to think that out of those wild Red Indians with their feathers and their tomahawks has been gathered many a Christian congregation, converted to God through the missionaries, "clothed and in their right mind."

The church has always a nice bell which Sabbath by Sabbath sounds through the pine forests, and which brings the scattered people together, with their Bibles under their arms, just as *we* might see them wending their way through the fields and along the lanes of our happy Christian country. And then in their own tongue they sing the same psalms and pray the same prayers as we do at home.

But it was a very special service

this church of which I began to speak. The missionary had traveled many miles on purpose to receive a certain number of natives who, having been converts already baptized, were anxious to make this further confession of their faith in Jesus Christ. They had collected from afar, from their wigwams in the depth of the forest, from the open plains over which they hunted for the wild game; from the riverside where others of them lived by fishing. And these last had come by boats, which had brought them many miles to take part in the services.

It was a solemn yet happy company, and the missionary, as he looked around at the dark grave faces of his people and saw how reverently they joined in the prayers, thanked God who had given strength to labor among these children of the wilderness, and had so far crowned those labors with success.

But all at once there came a sudden interruption. The door opened. The missionary looked, the people looked, for it was a strange apparition. A tall Indian entered; he was pale and haggard, his dress was torn, and as he limped slowly up the aisle, his feet, torn and lacerated too, left drops of blood behind them. However, the congregation soon discovered he was not a stranger, for many knew him; but how he came there in that sorry plight was a mystery.

The intruder walked up to the desk, and in a few words explained. He lived some way inland from the river, but had made his way there intending to travel, like the others, by a boat to the service. When he reached the place the last boat had left. What was he to do? He could not bear to lose the blessing he had hoped for; he must walk it; but it was many miles, should he have time? Oh, yes! God would help him, the Great Father would make it right for him; and off he started. The Indians are swift of foot, but this availed him little, for the road was so rough—he had to climb over rocks, and thus he pierced his feet; he had to creep through bushes, and thus he tore his clothes.

He had no time to choose his path; on on he pressed; oh! would he be in time? Yes, there was the church at last, and when without pausing for breath, he opened the door, great was his joy to find that the service had not yet begun.

And when, travel-stained as he was, he knelt at the rails and the good missionary laid his hands on his head, I am sure it must have been with peculiar thankfulness that he breathed over him the beautiful familiar prayer (but of course in his own language), "Defend, O Lord, this Thy servant with Thy heavenly grace, that he may continue Thine for ever, and daily increase in Thy Holy Spirit more and more, until he come to Thine everlasting Kingdom."

Nor need we doubt that the Lord did give the poor earnest Indian a special blessing.

For he was *in earnest*, and that is what God loves. Half-heartedness never does much, not even in things of earth; how much less in those of Heaven!

It is nice to be in earnest even in your play, for it is a token that most likely you will be in earnest in your lessons too. Most of all and first of all, we must be in earnest about our own souls, and after that, or we might say *with* that, will come the thought for the souls of others. But I am afraid that we, who have churches at our doors and ministers and teachers round us everywhere, are not half so earnest in making use of them as we might be.

The heathen when once they are converted do value their means of grace, and we might learn from them. Our Indian's journey was in the summer, the short summer time, but I do not doubt that if it had been in the winter he would have ventured through the snow just the

same. Do not let us be outdone in earnestness by those who, only a short while ago, were bowing down to idols, or demons, or evil spirits, and were sunk in vice and ignorance, without hope for this world or the next.—*Selected.*

TWO CARGOES.

BY MARGARET STEWART SIBLEY.

[Two little mulatto girls gave sixty cents to the fund for filling the Indiana with food for the starving Russians. "We reckoned," said the elder solemly, "to get spring hats; but de preacher said dem chillun was porer and more mizzable dan we is; an' dey was hungry, an' I've been hungry myself!"]

The cry of the starving rose higher and higher;
Pierced hearts with its sorrow as it throbbed through the wire.
The rich brought their dollars and the poor brought their pence,
(Surely warfare is vanquished forever from hence?)
But the gift the most touching, most tender and sweet,—
A child's self-denial that another might eat!

The ship bore two cargoes—one of food, one unseen;
'Mongst the corn aud the wheat sacks, Love was hidden between!
Ah! what heart can behold, without answering thrill,
These hands stretched in pity and in peace and good-will?
Our hearts swell with gladness—it was lovely to see.
O my America! it was noble in thee!

O Sybarite! missing but one jot from thy world;
Though the edge of thy rose-leaf is crumpled and curled;
Canst thou guess from such trifle the terrible fight
With the gruesome wolf, Hunger, by day and by night?
How the other half lives, dost thou know—does thou care,
If the street be their bed, or a crust be their share?

"I myself have been hungry!" What message more sweet?
Nor a wise man could make it more strangely complete,
'Tis the touch sympathetic, robbing dole of a sting
And thus making the bounty a lovelier thing!
May the ship with "two cargoes" sail on through the world,
And the flag of true brotherhood never be furled!

Galena, Kan.

THE MISSIONARY HAYSTACK.

I know some little children who are very fond of asking who first thought of things—"Who first thought of beds, Auntie?" "Who first thought of pins?" and "Who first thought" of a great many other things?—till I sometimes think I must always have an encyclopedia under my arm to be able to answer all their questions. Not long ago one of them asked, "Who first thought of a missionary society?" and it came into my mind that perhaps there were a great many other people asking the same question.

It was not discussed in any great assembly of learned men, nor organized with much solemnity; not at all. It was just talked over by a few young men sitting by the side of a haystack out in a field in Williamstown, a beautiful little town among the Berkshire hills in Massachusetts. The idea did not come from the brains of gray-haired ministers; it originated in the mind of one little boy. His name was Samuel J. Mills, and he was no larger nor brighter nor wiser than many of you; but he was very fond of his good Christian mother, and used to listen very earnestly to everything she said. One day she heard her say that she had devoted him to the service of God as a missionary; so when he gave his heart to the Saviour, some time afterward, he thought a great deal about the heathen and longed to go and teach them.

With these ideas he went to college and there he found four other young men who loved to get together and talk about their Heavenly Father, and to pray

the coming of His Kingdom on the earth. Sometimes they used to go out into the woods, where they would be sure of being quiet; and one day, while they were talking under the trees, there came up a heavy thunderstorm, and they took refuge behind a neighboring haystack. There young Mills proposed that they should do what they could to send the Gospel to the heathen, saying they could do it if they would. So they sat and talked by the haystack.

The dark clouds were above them, but they did not notice them, nor the flash of the lightning, nor the thunder echoing among the mountains. They knelt together in prayer, and as they prayed, the heavens grew brighter, and the dark clouds rolled away.

From that little meeting came, after a while, our American Board. People did not think very much about it at that time, but fifty years afterwards, when the society had sent out hundreds of missionaries, and there were thousands of Christians in the churches in heathen lands, the place where the haystack stood began to seem very sacred and memorable; and, that it might not be forgotten, some good men placed a monument on the spot. This monument, with the haystack carved on the side, has on top a globe representing the whole world throughout which the Gospel must be preached.

The five young men who sat and talked there have all passed away, and the monument erected to their memory may some time crumble into dust, but the work which they began will be known through all eternity. Yet they simply did God's will, and if you do what God wants you to, little friends, who knows but you may do as much as they to help on this glorious work?—*Mission Day-Spring.*

TWO OR THREE.

There were only two or three of us
Who came to the place of prayer,
Came in the teeth of a driving storm,
But for that we did not care,
Since after our psalms of praise had risen,
And our earnest prayers were said,
The Master Himself was present there
And gave us the living bread.

We knew His look in our leader's face,
So rapt, and glad, and free;
We felt His touch when our heads were bowed,
We heard His "Come to Me!"
Nobody saw Him lift the latch,
And none unbarred the door;
But "Peace" was His token to every heart,
And how could we ask for more?

Each of us felt the load of sin
From the weary shoulder fall;
Each of us dropped the load of care,
And the grief that was like a pall;
And over our spirits a blessed calm
Swept in from the jasper sea,
And strength was ours for toil and strife
In the days that were thence to be.

It was only a handful gathered in
To the little place of prayer,
Outside were struggle and pain and sin,
But the Lord Himself was there;
He came to redeem the pledge He gave—
Wherever His loved ones be,
To stand Himself in the midst of them,
Though they count but two or three.

And forth we fared in the bitter rain,
And our hearts had grown so warm,
It seemed like the pelting of summer flowers,
And not like the crash of a storm.
"'Twas a time of the dearest privilege,
Of the Lord's right hand," we said,
And we thought how Jesus himself had come
To feed us with living bread.

—*Canadian Missionary Link.*

Editorial Department.

Notices.

All remittances of money and letters containing names of new subscribers, or changes of address, should, without exception, be sent to the Treasurer MRS. J. G. CARSON, Xenia, O.

The fact that THE MAGAZINE is sent and received is deemed a sufficient acknowledgment of moneys received for subscription, but a special receipt will be mailed to those desiring it, on sending an addressed postal card.

It is desired that money be sent by draft, post-office or express order, or by registered letter, which may be done at our risk. If postage stamps are sent they *must not* be of a higher denomination than two cents, and should be carefully wrapped so as not to adhere.

Resolutions, notices of death, etc., intended for publication in the MAGAZINE, are charged for at the rate of *one cent per word*, payable in advance. Persons sending in such articles can readily calculate the cost and should remit the money with the subscription.

As the needs of the cause we seek to help become apparent, the impulse rises to bestir ourselves to larger efforts in its behalf. Whilst the glory of God should be the "one *special objcct*" of our work and prayers, to bring the church to a knowledge of its opportunity and a sense of its duty is also a great and good object. This is the aim of the missionary magazine, "that ye may know," dear sisters, the needs of our mission fields and the progress that is being made therein. If our hearts are saddened by the coldness and indifference of some of our missionary societies, may we not find it helpful to scatter as far as we may the story of our missionaries' successes, and as the news of the acceptance of the Gospel spreads, possibly these dormant societies may be aroused into fresh and vigorous life. Let no friend fail to have a share in so noble a work. A Christian woman should feel it a deep reproach to be uninformed regarding the greatest theme in the world, the religion of our Lord Jesus Christ, and the part her own church is taking in it. Whilst there is much to read, we hope the intelligent choice of the women of our church will be *their own missionary magazine.* According to our means and ability we hope to serve and please you, only asking that you show your pleasure by reading and distributing liberally the things we shall prepare, that "ye may grow thereby." A happy New Year.

In fifteenth annual report of the Women's United Presbyterian Association at hand, we have fresh instances of the blessing and prosperity that have attended the three benevolent institutions of our church the past year. Each report shows a fair record of economy in the collection and transmission of the contributions of friends and societies through the self-denying labors of unsalaried officers and directors. We rejoice heartily in the abundant prosperity of these institutions, and would remind our friends that these can continue their beneficent labors only as a generous support is continued. The united offerings of friends throughout the church first planted these institutions and have sustained them hitherto, a beautiful testimony to the real oneness of all believers in our common Lord and Master. While the children of the first founders are rising up to carry on the work, growing in to wider proportions each year, the Association cannot afford to lose *one* of its old friends and contributors.

Mr. J. Campbell White, who was employed for one year as college secretary of the American committee of the International collegiate Young Men's Christian Association, and for another year as traveling secretary of the Student Volunteer movement, is just entering the secretaryship at Calcutta. Our missionaries in Egypt enjoyed a brief visit from him and his wife on their way.

Should our missionaries come home for a rest after a term of service, even

not broken down in health? It is now the concurrent opinion of the medical advisers of all mission boards that, as an economic measure, every missionary should have a vacation at home after a term of service not to exceed ten years. From what do missionaries need rest? You will say at once. "From the trying climate." Yes, many climates like those of India and Egypt, though delightful for tourists and even healthful for certain classes of invalids during the winter season, are very trying to Anglo Saxon constitutions when the countries are made places of permanent residence, and nothing but the keen health-giving air of a northern clime can restore tone to the relaxed system.

Perhaps you will also add, "Rest from work." It is impossible for a missionary to rest on the field, as the working force is, as a rule, inadequate, and where one person has charge of a certain district it is often out of the question to call in a substitute. Many a sad break-down is laid at the door of *climate* which should be laid at the door of *overwork*.

A "rest from the depressing effects of heathenism," a depression which is in the very air, which cannot be described but which can be felt, is as much needed as the others. The missionary's spirit often sinks within him as he sees the city—the entire land, wholly given to idolatry, and he longs for the invigorating influence begotten of the enthusiasm of the great congregation.

Attesting the efficiency of the U. S. mail service is the fact that while in nearly seven years of our work hundreds of letters have been received and sent each year, only two letters have been lost. We regret that one of these was the report of the treasurer of the Women's Board for August and September.

All will regret the necessity that impels Dr. Maria White's return to this country for rest and health. May these be granted her. Medical work has become an important factor in all missions. One of long experience says, "To be sure the great majority do not become Christians, but we never have a sick person with us any length of time who does not go away with some knowledge of the gospel. Sowing the seed is our work; the converting power belongs to God. But we have one joy denied to other workers, the knowledge that we have at least done something for their bodies."

The many friends of the "United Presbyterian" hail it in its nice, new dress, and express greetings and salaams to it in its many-sided and ever-growing work.

"The Young Christian" has become "The Christian Union." It is the special and official organ of the Christian Union, and with Dr. Miller at its head will do good work in the future as it has done in the past.

Now that winter's cold is upon us, while not forgetting the Freedmen, let us remember that our Board of Ministerial Relief needs and should have our help and support. Let not the families of those who have been faithful and valiant soldiers suffer from the cold winds of neglect. Address communications to JAS. D. FERGUSON,

14 South Water Street,
Philadelphia, Pa.

The annual meeting of the Mission in India was held in October this year, instead of January, as formerly. Of it Mr. Cummings writes, "Our Annual Meeting passed off very pleasantly, but you should have seen the worry and annoyance that we were subject to in trying to locate missionaries. I think it was proposed to send to Pindi nearly every man

in the Mission. We were at our wits end. At last Mr. Morrison was sent there, Mr. Lytle to Pasrur and I go to E. Gujranwala. Dr. J. S. Barr needs relief, and Jhang needs a man. As to my own health, I am glad to say that I am much improved. I must have a long vacation next year, but I stand a good chance to recover. So Cashmere has done me good, and I must rejoice."

We give an extract from a private letter dated Assiout, November 23, 1893, which announces the death of little Eunice Giffen. It is to be regretted that there are not further particulars, but enough is told to reveal a sad fact that brings sorrow to one of our missionary homes and draws sympathy from loving friends in Egypt and America. Diphtheria has once and again made ravages in Assiout:

Just think! I have been in Egypt three years. I feel quite an old missionary. We are very busy just now with reviewing, etc., and I have the pleasant prospect of a public examination in the Khyatt School in the early part of January, and will have a good deal of care and work with that. I am already beginning to try to train some of the pupils in singing, and you know what it is like.

Dr. Henry's baby was not well this morning. I have not heard since. Everyone else is well and busy. The schools are larger than ever before. How sad the death of little Eunice Giffen. She seemed to hold out so long we thought surely she would still be spared. The disease of which she died, diphtheria, is very prevalent here. I hope you have good word from your friends in America.

Your sincere friend,

M. W. HOGG.

Janet, in her correspondence in the *Christian Instructor*, "Among the Pueblos," has succeeded admirably in picturing the Pueblos and Pueblo life. In dealing with the Indian character she showed herself quite equal to the emergencies. We hope this correspondence may appear later in book form.

Following is the program of Mission Conference, which was to have been held at Sialkot in October, and was inclosed in one of our foreign letters:

Friday, Oct. 20, 9 a. m., Rev. J. S. Barr, to preside. Subject, The prayer union for 1893.—its results. Rev. T. P. Cummings to open the discussion.

2 p. m., Rev. E. L. Porter to preside. Subject, The out-pouring of the Holy Spirit as discussed last year—its results. Rev. J. P. McKee to open the discussion.

3:45 p. m., a Bible study class, conducted by Rev. E. E. Fife.

7 p. m., a Bible study conducted, by Rev. J. W. Youngson, D. D. Subject, Heaven, what is it?

Saturday, Oct. 20, Miss Plumb, to preside. 9 a. m. Subject, Heaven, our present citizenship there; Miss McCahon to open. Subject, Heaven, its relation to our work. Rev. A. B. Caldwell to open.

2 p. m., Miss Martin to preside. Subject, "Walking in the Light." Rev. G. Waugh to open.

3:45 p. m., the Bible study class, conducted by Mr. Fife. N. B.—This class daily at this hour if time permits.

7 p. m., Miss McCullough to preside. Subject, In preparation for the communion. Rev. G. W. Morrison to open.

Sabbath, Oct. 22, 9 a. m. The communion service. Dr. Youngson to deliver the sermon, Dr. Martin to administer the elements, Dr. Barr to make the address.

7 p. m., Miss C. E. Wilson to preside. Subject, "Lo, I am with you always." Rev. W. Scott, of Daska, to open.

MISSION MEETINGS.

Monday, Oct. 23, 7 p. m., Rev. T. H. Holliday to preside. Subject, Practical measures for pastorial settlements. Dr. Barr to open.

Tuesday evening is to be used for social enjoyment. Committe to arrange, Mrs. McKee, Mrs. Barr, Miss Parks, Miss Logan and Miss Young.

Wednesday, 7 p. m., Rev. W. T. Anderson to preside. Subject. The summer Bible school work for 1894. Dr. M.

tin to open.

"Let all things be done unto edifying."

J. H. MARTIN,
M. M. EMBLETON,
T. L. SCOTT. } COM.

Notice.

Constitutions for Presbyterial, Congregational, Young People's and Junior missionary societies are now ready, and can be had *free* from the secretary of the Literature committee, Mrs. E. J. McPherson, Morewood Ave., E. E., Pittsburgh, Pa., or from any of the department secretaries of the Women's Board.

M. W. PORTER, Rec. Soc.

Rev. Z. M. Williams, secretary of the Cross Bearers' Missionary Reading Circle, is now ready to issue the beautiful new diplomas promised to those who complete the course of study. These diplomas are a token of three years study of the problem of missions in all lands. Further information may be obtained by enclosing six cents in stamps to the secretary's address, Gallatin, Mo.

Linesville, Iowa. M. L. GRAY.

Miss Anna Y. Thompson, of Cairo, contributed to the December number of Missionary *Review*, an instructive article entitled, "Work among the Women of Egypt." It is a history that shows progress.

Misses Josephine White and Mary Campbell, of the India Mission, gladdened the hearts of many friends by a recent sojourn in this city. The former was here for only a very brief stay, but the latter in a visit of several days awakened much interest in their work by addresses in this city and vicinity. Much has been said about the work done among the *lepers* by the Catholic Church, and the fact was very modestly and clearly brought out by Miss Campbell that the Protestant Church is to the front, and *our own* missionaries have been doing exceedingly faithful work among this class of sorely afflicted, feared and shunned ones, who were looked on with pitying and healing compassion by Him who went about doing good. We who walk in the glorious light of Christianity can scarcely realize the pall hanging over heathen lands, which nothing but the hand of God can lift, and may we constantly and faithfully hold up the hands of those who are striving by God's grace, amid many trials aud hardships (many of which are never even alluded to), to bring light out of darkness, holiness out of evil, and purity out of corruption. A God-forsaken looking mud village in any part of the far East, is a far truer picture of the influences of false, Eastern religions than a fine hall in Chicago; and "By their fruits ye shall know them."

HEALTH IN AFRICA.

In the *Forum* for October, Dr. Carl Peters, the famous German explorer and scientist, has a candid article on the possibilities of white settlement in Africa. Dr. Peters indulges in no Utopian dreams, taking pains in fact to explode the enticing theories of Dr. Hertzka, the German Bellamy, who conjures up a wealthy white colony of 50,000,000 people on the high plateaus of Central Africa. On the other hand he does not agree with those extremists who pronounce the whole interior of Africa an inhospitable waste of swamps and deserts with an atmosphere surcharged with miasma and a climate that would rapidly decimate any white colony.

"Parts of the Dark Continent that fifty years ago, would have been looked upon as utterly unfit for permanent occupation by human beings," writes Dr. Peters, "have been conquered to their uses by hardy and energetic settlers. It is well known that, in the time of Tacitus, Germany was considered one

of the most dangerous of fever countries, and during the first part of this century a visit to the island of Zanzibar was regarded as about equal to suicide. Well, Germany is to-day a densely populated and healthy country and in Zanzibar cases of death from pernicious fever are few and far between."

He might have added that the "Great American Desert" of the school geographies of less that 30 years ago has practically disappeared from the map, the farmer having conquered it to the very base of the mountains. The conclusion reached by Dr. Peters is that while he does not believe with Dr. Hertzka that a thickly settled population will live in the savannahs and among the mountains of Central Africa, yet "in times not far remote Africa will be honey-combed at all points fit for them with European settlements."—*African News.*

A TRADITION IN AFRICA.

While at Sister McAllister's some time ago, she told me that the people here believe in a time when the heavens will fall, and all things will end. I find it is true. My interpreter also tells me they believe that, a long time ago, there was a great doctor, whom they called the "Son of God," who went along this coast curing all kinds of sick people; and also, that he left his foot-print on a rock of Sass Town (which can be seen there now) when passing; and also because of the repeated disobedience of a certain town, he burned it with fire, with the result that the people could be seen afterwards changed to a hard substance, in the very positions in which they were when the fire came upon them. These are remarkable references to the judgment, Christ, and the destruction of Sodom and Gomorrah. What a hold this gives us upon them. God help us to be faithful! We are well.

Your Brother in Jesus,
ERNEST O. HARRIS.

Most persons sympathize with outgoing missionaries, and this is well. Those who from lack of health, or any other providential reason, are compelled to turn their backs on the work nearest their hearts, after long months of toilsome preparation, are also deserving of sympathy. It is no doubt a bitter disappointment to Rev. E. E. Fife and Mrs. Fife to leave the India mission. May he soon be restored and fitted to resume work wherever the Master calls.

HOW TO ACQUIRE LANGUAGES RAPIDLY.

We give place to the following suggestions relative to acquiring languages thinking they may be of service to those of our missionaries who are wrestling with foreign tongues.

"I note article in issue of this date in regard to 'How mail clerks assist the memory.' I have to state that when quite a lad I had occasion to learn the 'U. S. signal code,' which is familiarly known as "wig-wag," and they first used cards with the numbers on one side and letter, or phrase, equivalent on the other. Finding it of great convenience, I used the principle in the study of French and Spanish, putting on one side English and on the other the equivalent in French and Spanish, by that means enabling me to keep the languages separate, though studying them at the same time. I would sincerely advise any one who has a limited time at his disposal for acquiring a language to adopt this method. I was enabled to acquire such fluency that I had no more difficulty in *thinking* in the language I was speaking than in English (my mother tongue) in less than a year, and having only odd moments for study."

FRED. MOREE TAYLOR, M. D.
In *Scientific American.*
Sault Ste. Marie, Mich., November 11, '9

LEARNING A LANGUAGE.—In these days when a great number of you

persons are interested in the acquisition of languages, some of them without the aid of teachers, the following extract from the recently published biography of Sir Richard Burton, who is said to have mastered twenty-nine languages, may be helpful. Many young men are interested in this line. One explanation given of the limitations of the growth of commerce in Japan and some other countries is the lack of a sufficient corps of men speaking foreign languages. This polyglot world is mingling as never before. Sir Richard, who would learn a new language in two months, says:

"I got a simple grammar and vocabulary, marked out the forms and words which I knew were absolutely necessary and learned them by heart by carrying them in my pocket and looking over them at spare moments during the day. I never worked more than a quarter of an hour at a time, for after that the brain lost its freshness. After learning some three hundreds words, easily done in a week, I stumbled through some easy bookwork (one of the gospels is the most come-at-able), and underlined every word that I wished to recollect, in order to read over my penciling at least once a day. Having finished my volume, I then carefully worked up the grammar minutiae. The neck of the language was now broken and progress was rapid."

MONIES RECEIVED FOR PUBLISHING MINUTES.

Previously reported	$422 40
Stamford Pres.—Galt	1 00
Sidney Pres.—Belle Center	1 00
Butler Pres.	8 00
Allegheny Pres.	2 00
Argyle Pres.	1 00
Caledonia Pres.	2 00
Westmoreland Pres.—Latrobe	1 00
Steubenville Pres.—Glade Run and Yellow Creek	2 00
Mansfield Pres.—Ontario	1 00
Monmouth Pres.—Alexis, Smith Creek, Henderson,	3 00
Mercer Pres. (Previously credited, $10) Sharon	1 00
Le Claire Pres.—Andrew, $1., Clarence, .50	1 50
College Springs Pres.—Coin	1 00
Chicago Pres.—Wheatland	1 00
Kansas City Pres.—Mulberry	1 00
Philadelphia Pres.—Baltimore	1 00
Arkansas Valley Pres.—Walton	50
Princeton Pres.—Bloomington	1 00
Conemaugh Pres.—Altoona, Apollo and Mechanicsburg	3 00
Frankfort Pres.	4 00
Lake Pres.	3 00
Detroit Pres.—Martin	1 00
Total received	$463 40
Total cost	625 25
Deficit	$161 85

MRS. J, G, CARSON, Treas. Minutes Fund.

STUDIES FOR MISSIONARY SOCIETIES FOR 1894.

FEB.—Systematic Beneficence.
MARCH.—The Thank-offering.
APRIL.—Missionary Literature.
MAY.—Our Congregational Societies.
JUNE.—The Women's Board and General Society.
JULY.—Mission in Egypt.
AUGUST.—Mission in India.
SEPT.—Home Missions.
OCT.—Warm Springs Mission.
NOV.—Freedmen's Missions.
DEC.—Our Benevolent Institution and a Review.

PROGRAMME FOR FEBRUARY.

Sing Psalm 112, Bible Songs No. 162, verse 3.
Prayers. Read 1 Cor. 16:1-3; 2 Cor. 8:1-15.
Roll Call.—Responded to by incidents or texts.
Talk.—Bible rule for giving.
Rewards of giving.
Sing Psalm 37:3-5, Bible Songs 50, 3 and 4.

Mala. 111:10.—Bring ye all the tithes into the store-house, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it.

1 Cor. XVI:2.—Upon the first day of the week let every one of you lay by him in store, as God has prospered him.

Reports of Societies, Etc.

UNITED PRESBYTERIAN WOMEN'S ASSOCIATION.

The fifteenth anniversary of this association was celebrated October 26th, in the Fourth United Presbyterian Church, Allegheny, by appropriate and interesting exercises, and on the following day the annual meeting was held, when reports from the Orphans' Home, Memorial Hospital and Home for Aged People were read. Almost all the afternoon was occupied in selecting the officers and directors of the association and the managers of the three institutions.

The first meeting of the New Year was held in the First Church, Pittsburg, November 24th, at 2.30 P.M. There was a good attendance, and the reports from Orphans' Home, Memorial Hospital and Home for Aged People were full of interest. Each reported large donations of jams, vegetables of all kinds, for which each were very grateful. The needle-work guilds of Pittsburg and Allegheny sent large and very valuable donations of bed-linen and underclothes, which were most acceptable. The number of children in the Orphans' Home was fifty-three, with two others coming in a few days. The children have been organized into a Junior Mission Band by Mrs. N. Wylie Stevenson. They are to have a banner, and, we believe, will be greatly interested in this work. On Saturday, the 28th, they went in a body to the Second Church, Allegheny, to join in the great "Rally" held that afternoon, and rendered the Song of the Sowing very creditably.

The Memorial Hospital reported seven patients, and the Home for Aged People twelve, one of their number having gone to her reward during the month. She had only been in the Home a few months, yet during that time had been tenderly cared for, and lacked nothing to make her last days happy and peaceful.

Much time was occupied in making arrangements for the annual reception and bazaar, from which we anticipate so much in this month. The place is central, and the room larger than before, each booth presenting many attractions.

We enter upon another year of labor with glad hearts, rejoicing in the success that has crowned the work of the past fifteen years, and confidently expecting the blessing of our Heavenly Father to follow us during the year we have just entered upon.

By order of the Association.

M. F. REED, Cor. Sec'y.

MINISTERIAL RELIEF.

After a long silence it becomes necessary to make an appeal to our friends for needed aid.

Possibly the falling off in contributions to the ministerial relief fund arises from the belief that because our endowment, benefactions are not needed now as in the past. At the last meeting of our General Assembly the Committee on ministerial relief, after speaking very kindly of the Board and the work, adds, "Through many years this Board has been quietly and unostentatiously doing its good work. Many hearts have been gladdened by its ministrations, and the closing years of many of God's dear servants have been cheered by its timely aid. More assistance has been granted during the past year than any since the Board was organized." Then follows this resolution, "That the Board be recommended to increase the amount of its appropriation

annually, especially in the more needy cases; and, in order that it may be enabled to do this, that an earnest effort be made by all the churches to put increased contributions into the treasury."

For the past two years the Board has been acting as thus suggested, but cannot continue to do so unless its income is increased. The Assembly asked for ministerial relief $10.000 for the year. From May 1st to Dec. 1st the receipts from the church have been $897.78; from endowment fund, $3380; balance in treasury at beginning of church year, $2437.95. During the same time $6705 have been distributed. The church as a rule makes liberal provision for its various enterprises. The natives of Egypt and India as well as the black and copper-colored native Americans are all cared for. This is commendable, but in distributing our offerings let us not overlook the claims of the aged ministers, widows and orphans of our own United Presbyterian church.

At a recent meeting of the Board Rev. John Teas, D. D., was elected to fill the vacancy caused by the death of our venerated president, Dr. J. B. Dales, and the undersigned was elected secretary in place of Jos. D. McKee, who resigned the position.

JAS. D. FERGUSON Sec.
14 South Water Street, Philadelpha, Pa.

December Report Women's Board.

The regular monthly meeting of the Board was held Tuesday, December 5. The usual opening exercises were observed.

FOREIGN.

Secretary reports from Dr. White in India. She has decided to return to America in December. The annual meeting of the Association was held in Sialkot, Oct. 20. A letter was received from Miss Gordon from Port Said en route to India, reporting all well and a pleasant voyage.

CHURCH EX. AND PARSONAGE FUND.

Secretary makes statement in regard to the 2nd church Indianapolis; also in regard to church at Alliance, Neb., and Altoona, Pa.

JUNIOR WORK.

Secretary reports the organization of Junior missionary society at Norfolk, Va., and College Springs and Omaha, Neb. Mrs. N. Wylie Stevenson and Mrs. A. J. Grier were appointed assistants to the secretary of this department.

HOME.

Secretary reports from the Indian field in regard to the action of the government agent; the matter not yet settled.

Miss McCool, of Indianapolis, has made 90 calls since last monthly report. Her work in this field terminates Jan. 15, 1894, much to the regret of those among whom she has labored.

Miss Glenn, of Sioux City, made 182 calls last month. They meet regularly to sew for the poor.

Miss Hagan declining the appointment as city missionary in Tacoma, Mrs. W. H. Gaston was appointed. Began work Nov. 20.

FREEDMEN.

Secretary reports lessons in cooking and housekeeping given at Henderson this last winter in addition to sewing. 70 girls have received instructions.

Chase City sends industrial report.

Norfolk has 286 pupils in the sewing department. The Bible reader made 136 visits during the month and holds meetings for children.

Knoxville has 108 pupils. Dressmaking by measurement and chart is taught in this school. Pupils in the Little Boys' Home, 19; 31 in the Little Girls' Home.

Miller's Ferry reports 85 int he sewing

class. The expected addition to the building will be completed the middle of this month. They hope to do more efficient work with the increased facilities.

Treas. reports Nov. receipts..$1.894 45
Disbursements..... 4.096 26

Adjourned to meet January 2nd, 1894.

MARY W. PORTER, Sec.

TREASURER'S REPORT.

Receipts for the month of November, 1893.

[When not otherwise specified, the money is from the W. M. S. of the place named.]

Foreign.—Cuylerville, 15; Frankfort Pres., 44; Southern Illinois Pres., 15; Elvira, 6, Salinas, 5; McKeesport, 12; Mansfield, 15; Greenfield, O., 4; 44th St., N. Y., 10; 2nd Brooklyn, 15; Ninnescah to India, 6.50; Martins Ferry, 5; Shadyside, 25; Stone Valley, 15; 1st Mercer, 5; 2nd Mercer, 6.75; Frankfort Pres. for Egypt, 7; for India, 6; 1st Cleveland, 2; Cove for India, 29.10.

Foreign Salaries.—Miss Campbell, Monmouth Pres., 65; Miss Corbett, Conemaugh Pres., 100; Miss Young, College Springs, Pres., 17.68; Miss Lawrence, Wichita, Kan., 15; Miss Smith, Garnett Pres., 39; 2nd Chicago, 50; Miss Buchanan, Monongahela Pres., 103; Miss Jamieson, 1st and 2nd Societies, Mercer, 50.

Foreign Specials.—Westmoreland Pres., to furnish Medical Journals for Dr. S. E. Johnson, India, 10.70; Rock Prairie, pupil, Sialkot, 25; 2nd Sterling, pupil, Assyoot, 6.25; New Athens M. Band, to educate a boy and girl in Egypt, 80; also for V. M. Henry, M. D., Egypt, 8; New Athens for flooded district, India, 19; a teacher in New Athens S. S., for Dr. Henry, Egypt, 25; Wylie Ave., Pittsburgh, S. S. class of Miss Annie McKee, for school at Cairo, 3.25; also from same school, Miss Lizzie McKee's class for Sialkot, 3; 1st Pittsburgh to rebuild church at Jhelum, 15; Oakland chapel, Pittsburgh pupil, Sialkot, 25.

Support of Hospitals, India.—3rd Xenia, 20; Homestead Band, 3; 9th Pittsburgh, 20; 6th Pittsburgh, 15.

Home and Salaries.—Southern Illinois Pres., 10; Interest on Investment, 30; Sugar Creek, 18; 1st Columbus, 10; Cedarville, 10; 9th Allegheny, 10; 5th Allegheny Mission Circle, 30; Miss Jennie Wallace, 5; 6th Allegheny, 25; 8th Allegheny, 10; 2nd Allegheny Willing Workers, 10; L. M. and A. S., Sewickley, 15; Etna, 15; Martins Ferry, 10; Apollo, 15; 1st Mercer, 7; 2nd Mercer, 6.75; 1st Cleveland, 2.

W. S. Indians and Salaries,—Bethel (Md)., 8; Bethsaida, 5; Cedarville, 9; Homestead Band, 4; Wylie Ave Pittsburgh, 10; 1st Pittsburgh, 25; 3rd Pittsburgh, 25; Ingram, 20; Plain Grove, 13; Utica, Pa., 5.

Freedmen's.—Southern Illinois Pres., 5; 2nd Monmouth to furnish room, 20; Andrew, 8; Stanwood M. B. for L. B. Home, 1.50; Salinas, 5; College Springs Pres., 2; Lower Chanceford, 12; 1st Xenia, 15; L. H. M. S. 1st Allegheny, to buy shoes for Athens, 20; Mumford, 15; Martin's Ferry, 5; College Springs Pres. to furnish room, 21; 33rd St. Pittsburgh, 10; Shadyside Pittsburgh to furnish room, 25; 6th Pittsburgh, 25; 2nd Mercer, 6.50; Frankfort Pres., 10; Poland for Bible reader, 15; 1st Cleveland, 3; North Shenango, 10.

Little Girls Home, Knoxville, Tenn.—Stanwood M. Band, 1.50; Richmond, Kan., 5; 3rd Pittsburgh Junior Society, 55.

Church Extension and Parsonage Fund.—Irwin 10; Rock Prairie, 8.82; 6th Pittsburgh; 25; 2nd Mercer, 6.49; 1st Cleveland, 3; Waterford, 13.55; North Shenango, 10; Spokane, first quarterly payment on third note, 82.40.

Ministerial Relief.—Jamestown, Pa., 3.50.

Orphan's Home Allegheny.—Logan's Ferry,

U. P. Memorial Hospital Allegheny.—Bet (Md)., Helping Hands, 2.

Contingent Fund Women's Board.—West land Pres., 5; Interest on deposits, 83.21.

E. J. SLOAN, Treasur

QUESTION DRAWER.

[Address communications for this departme Miss E. W. Pollock, Erie, Pa.]

QUESTION, 1894.—What will be the record of year in regard to the work of the women of church; will it be that they have done what could, or that they have sought their own ease, thonghtless of their responsibility and have lected their opportunities? We know there some faithful ones who will receive the Mas approbation, and others who, building with hay and stubble, shall see their works consu Let us each ask in the beginning, where sh stand at the end of the year?

SUGGESTIONS.

Calls are coming from the teachers among Freedmen, and through the Cor. Sec. of the B for clothing and help. These calls should be swered liberally and at once. But our city chur have a special burden resting on them this wi in caring for the poor and unemployed. We k of some cases where people have already g away all they can possibly spare. In view of fact, we would suggest that our country chur and societies make a special effort in behalf of Freedmen. This is the first time this appeal had to be so urged. We think the unusual dist in our country at this time is the cause, but if e Christian will do his or her utmost, we will every demand and receive God's blessing, whic more to be prized than silver or gold.

In the December number of "The Missio Review" we find a very interesting article enti "Work Among the Women of Egypt," by Anna Y. Thompson, of our mission. After sp ing of the missionary work done by other Egypt, she gives the origin of our mission and progress of the work. She speaks especially of condition of Egyptian women and the prog they have made under the teaching of Bible tr which is illustrated by a description of a pr meeting composed entirely of native women. of the 32 who were present half a dozen took They showed reverence and earnestness and helpful one to another. The Lord is bles Egypt.

The W. M. A., of the Presbytery of Rock Is met in Aledo Sept. 11th and 12th, 1893. All societies were represented, also Homestead, w no society as yet exists. Junior work was most interesting topic before the convention pretty exercise was given by the Juniors of A under the leadership of Miss Maud Rankin. papers were well prepared and interesting. delegate to the W. G. M. S., at Omaha, gave a and full report of the convention. The dele fund was discussed and a resolution passed tha continue to pay 15 cents per member to a Pre terial delegate fund.

Mrs. Emma McCrery, of Cedar Creek, was ed delegate to W. G. M. S., in 1894, with Miss gie Calderwood, of Davenport, as alternate.

The following officers were elected for the suing year. Pres., Mrs. W. P. White, Little Vice Pres. Miss Minnie McCreight, Sm Treas., Mrs. D. R. Johnston, Aledo; Secretary, Martha W. Davidson, Rock Island.

SECRE

NIOR MISSIONARY SOCIETY OF ALLEGHENY AND MONONGAHELA PRESBYTERIES.

To those who partook of the pleasure afforded by ending the afternoon of Saturday November 25, the 2nd U. P. church, Allegheny, of which Dr. cMillan is pastor, it will be an event long to be membered, it being the occasion of the First lly of the Junior Missionary Societies of Alle- eny and Monongahela Presbyteries. Several ndred children were there to take part. Quite a mber of the mothers and some of the fathers joyed this treat, but it is a cause for regret that ny more were not there. Doubtless they realized is when they heard the children's glowing ac- unts of the afternoon's enjoyment, for to judge m the faces, there is no question as to the ques- n, 'did' they enjoy themselves.' This being e first Rally we judge the *mothers* thought it s only for the little ones, but there was a part for u specially, my dear friends, and doubtless you uld have enjoyed it.

As has been noticed heretofore, an effort has en made to consolidate the Junior Missionary cieties and the Junior Christian Unions, but to se present on this occasion it was evident this *uld not* be for the best, as *has been* decided, since e Junior Missionary Society has for its object rticularly the training of children along the line missions, giving missionary information, teach- g the duty of giving and training them to sys- n in this direction, while the Junior Christian ion has the same object as that of our Y. P. C. , the training for Christian service and the deve- oment of an earnest Christian life.

Marching in, each society with its leader and me with their banners, the children sang the th Psalm., and as they came we felt that this was ly the "hope of the church."

The exercises were opened with an anthem by e choir, which was followed by the children join- g heartily in singing, "O Children Come," after ich they repeated the Lord's prayer. Miss Brown in reading the 136th Psalm, the children re- onding with, "For his mercy endureth forever," . Stewart, a returned missionary, leading in ayer.

Mrs. N. Wylie Stevenson, who had charge of the ogram, and to whom much of the success of this lly is due, introdnced Mrs. R. A. Elliott, Presi- t of Monongahela Presbyterial W. M. S., who pressed her pleasure at seeing so many bright es, and, telling the story of Christ in his boy- od days, gleaned many beautiful lessons for the ldren's instruction.

Mrs. G. W. MacDonald, President of the Alleghe- Presbyterial W. M. S., extended congratula- ns to the young folks on this their first Rally. e explained very clearly to them the meaning of t beautiful prayer, "Lord! Fit me for hy daily vice," and commended it to each one for his ly use.

Mrs. T. J. Gillespie, Secretary of Junior Work, s introduced as the leader, or general, of the y represented before her. In speaking to this y she felt there were great men and women be- e her, and after explaining their name, Juniors, hem gave them their marching orders, which , "To the uttermost ends of the earth." As to anization she paid particular attention to the adle Roll' or "Step One"—that for children n one to five years of age. They become mem- s by paying 25c. per year, and every babe is nted. She spoke encouragingly to leaders, re- nding them that now is only seed-time but after- ds the harvest, while to the mothers she urged t they would do their part by giving encourage- nt at home and sending the little ones to every eting, closing with the plea "See to it that r children are brought to the Lord."

Miss Jennie Musgrave gave an interesting talk the "Magnet;" taking for her text, "And I, if I ifted up from the earth will draw all men unto me," illustrating by the magne the magnetism of Christ.

Miss Evans, of the 3rd church Pittsburgh, read a story on giving entitled, "Miss Helen and Drum-major."

A song, "There is work for children to do," was rendered by the Fulton Society of the 4th church Allegheny. The West Bellevue Society entertained us with the "Children's Crusade," which was beautifully illustrated by a company of soldiers, and a number in costumes representng the different countries. They were assisted by a number from the Shady Side Society. "Three Little Maids and their Brother" in costume gave a recitation from the Willing Workers of the 6th church, Pittsburgh. "Five Important Questions" were answered by the Oakland Chapel Society preceded by a chorus. Special mention should be made of the motion song, "The Song of the Sowers," by a number from the Orphans Home Missionary Society, which was much enjoyed.

A motion to have an annual Rally was unanimously carried, and a vote of thanks extended for the use of the church; to the choir and to any who had in any way helped to make the meeting a success. An offering was made; "Hallelujah, Praise Jehovah" sung and with the benediction, pronounced by Dr. McMillan, the First Rally was over. We came away with the feeling that it was good to be there, for with such an army on the Lord's side greater work must be done than has ever been before.

MARGARET J. MITCHELL.
Pittsburgh, Pa.

W; M. S., PAWNEE, NEB.

The W. M. S. of Pawnee Presbytery held its annual meeting in the U. P. church, Burchard, Neb., Sept. 26 and 27. The meeting opened Tuesday evening with "Greetings" from the Burchard Mission Band. Devotional exercises were conducted by Mrs. McCready, of 1st Pawnee. Rev. Gordon, of Alliance, Neb., gave an interesting talk on "Home Missions."

Wednesday morning session opened with devotional exercises, conducted by Mrs. Glasgow, of Summerfield, Kan. A paper from Lincoln Society, "Perils of the Harvest," was read by Mrs. Nesbit, of Pawnee. A very interesting report of the Omaha Convention was given by the delegate, Mrs. McCready. A conference was held on "Perils of the Harvest." A letter was read from Mrs. Moore, of Wilsonville. She suggested that a conference be held on Temperance and Mission Work. This was readily responded to. Mrs. Moore was elected delegate to the General Convention, and Mrs. Colvin, alternate.

Meeting opened at 2 p. m; "Consecration Service," conducted by Mrs. Hammond, 2nd Pawnee. Recitation by Miss Owen, of Liberty. Bible Reading; conducted by Mrs. Wilmoth, of Mission Creek. Conference on Home Mission Work; opened by Mrs. Dr. Duncan, of Liberty. Exercise by the Summerfield Mission Band.

Report from local societies were then heard. It was a pleasure to notice that in membership, in interest, and contributions, there is a decided growth. In connection with this, very encouraging reports were given from seven Mission Bands, showing a decided growth in this line of work.

It was moved and carried that the old officers hold their offices till March.

The following officers were elected: President, Mrs. Colvin, Mission Creek; Vice President, Mrs. Smith, Burchard; Treasurer, Mrs. Amberson, Superior; Rec. Sec.; Mrs. Kilpatrick, Minden; Cor. Sec., Mrs. Glassgow, Summerfield.

Wednesday evening.—Devotional exercises, conducted by Mrs. McCready. Paper by Elsie Hammond, of 2nd Pawnee Mission Band. Promise Meeting; conducted by Mrs. Anderson, 1st Pawnee. Paper, subject, Personal Responsibility, Mrs. Amberson, of Superior. Recitation, subject, Death,

by Miss Anna Hase, Mission Creek.

The committee on resolutions presented the following, which were received:

1st. We would express our gratitude to our Heavenly Father for the favor He has shown to our Women's Missionary Society during the year just closed; for increased interest in the work; its spiritual growth, and the liberality shown in its contributions to the mission work, a year in which more than ever before our members have realized the fact that they are called to work for the Master.

2nd, That we rejoice in the increased interest of Mission Band and Young People's Societies.

That the Presbyterial Society recommend that the members of the Local Societies pray earnestly for the out pouring of the Holy Spirit on each of our congregations, that our women may have a greater interest in Mission Work.

3rd, That the people of Burchard are second to none in ability to entertain strangers at their church and in their homes, and that we extend to them our heartfelt thanks for their hospitality.

4th, Whereas, God in his all wise Providence, has seen fit to remove by death, the esteemed Cor. Sec. of our Foreign Mission Board, Dr. Dales, *Resolved*,

1st, That we bow in humble submission to His will, knowing that he doeth all things well.

2nd, That we extend our sympathy to the Board in their great loss, and to his beloved family, and commend them to our Heavenly Father.

The Society adjourned to meet October, 1893, in the city of Lincoln.

MRS. OLA ALLISON,
Presbyterial Secretary.

MISSION SCHOOL IN MISSISSIPPI.

SESSUMSVILLE, Miss., Dec. 6, 1893.

Dear Sisters of the United Presbyterian church:

I write this to tell you of the little mission Sabbath-school we have in this part of the Southland. We came here last April from Kansas. We knew the Lord was leading us, but never dreamed it was to tell the poor colored people of Jesus Christ. On seeing the ignorance, poverty and degradation of the race, our hearts went out to them in sympathy and love for their souls.

I commenced with the children of the place; others gladly came. Many of them knew nothing of our blessed Saviour. How I do praise the Lord that he has permitted me in much weakness to tell "the old. old story" for the first time to many of these little black children.

The school has increased until I now often have 40. Many cannot come as they have no wraps. Last Sabbath though cold one little girl came barefooted; another with a quilt for a wrap. They have committed a number of Bible verses and can sing, "Safely Guarded Lord by Thee." Very few can read. The Board kindly furnished me with cards, and friends in Idana, Kansas, papers, the only papers that go into their homes, if homes they can be called. They have churches, but many of their preachers are uneducated, and many of them wicked men, the blind leading the blind.

The children are bright and want to learn. Can not we of the U. P church do something for these poor people of Mississippi?

Dear Sisters, this is the first article I have ever written for publication, but I believe the Spirit of of the Lord has led me to write this. Leaving it all to him who knoweth the end from the beginning.

I am, Your sister in Christ,

MATE HENRY FOSTER.

MRS. ROBERT ANGUS.

A tribute of love by the Ladies' Missionary Society of the United Presbyterian Church of East Brook, Pa.:

As God in his All-wise Providence has again made a breach in our society by calling to himself our sister, Mrs. Robert Angus,

Resolved, That in the death of Mrs. Angus we have lost an humble, quiet Christian worker, willing at all times to do what she could. She had been in delicate health for some time, and although not permitted to meet with us, she was always interested in the doings of the society.

Resolved, That we, the members of the Society, will in the future strive more earnestly and in a spirit of unity, to go forward in this great work of the Master, who is our strength. "So teach us to number our days that we may apply our hearts unto wisdom."

Resolved, That we extend our heart-felt sympathy to the sorrowing family and friends, and commend them to the Saviour whom she loved.

MRS. SADIE PATTERSON,
MRS. ELLA FISHER,
MRS. LIZZIE MCKNIGHT,
} Com.

MRS. B. F. WEST.

Action of W. M. S. of Martin's Ferry, O., on the death of Mrs. B. F. West, which occurred in July.

WHEREAS, God who doeth all things well thought best to remove from earth to heaven one of our oldest and most worthy members,

Resolved, That we bow in humble submission to the will of our Father.

Resolved, That her interest manifested while with us may constrain us to be more faithful to work; that we miss her presence in our meetings and her quiet thoughtful face, but we rest assured that she is forever with the Lord.

To the bereaved family we tender our sympathy and commend them to the Saviour she loved.

MISS MINNIE STORMONT.

The L. M. S. of Princeton, Ind., record with sorrow the death of their dear friend and co-worker, Miss Minnie Stormont, for a number of years a faithful officer, who died Aug. 16, 1893.

Although long a sufferer, and deprived from meeting with us, yet her patience and resignation made her a helpful and most efficient member. We are thankful for the grace that enabled this sister to accomplish so much for the Master, and pray that her quiet yet loving testimony may encourage us to consecrate our selves more fully to the Master's service.

We extend our sincere sympathy to the bereaved family, and commend them to Him whose abundant grace enabled their loved one to so patiently endure her sufferings, and who has promised, "I will come again, and receive you unto my self that where I am there ye may be also."

MRS. M. B. CRAIG,
MRS. A. M. CAMPBELL,
MRS. LIZZIE ARCHER.
} Com.

MRS. N. J. MARTIN.

Died, Aug. 29th, 1893, Mrs. N. J. Martin, a member of the U. P. church. Leechburg, Pa., in the 61st year of her age.

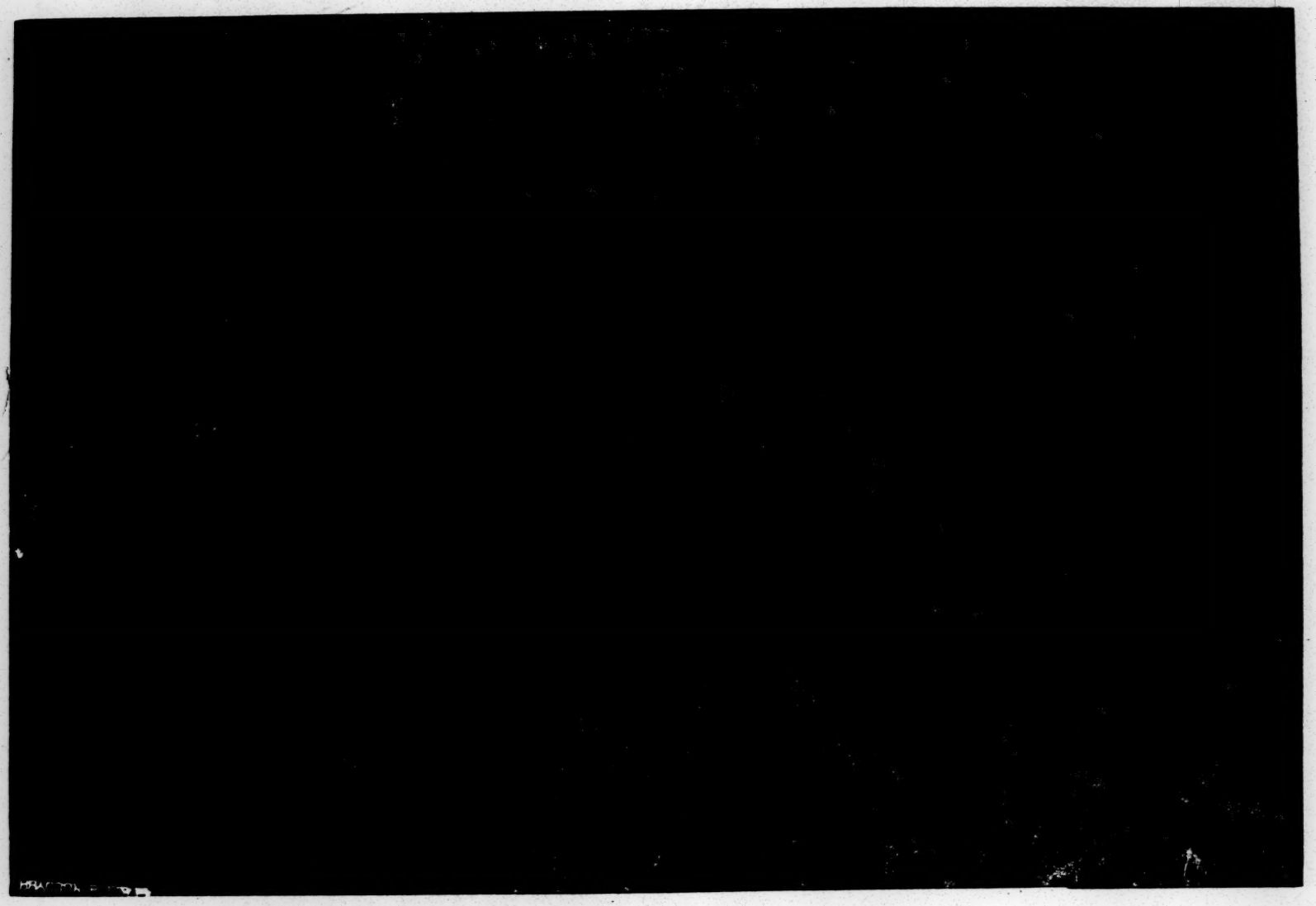
The following is taken from the tribute of respect entered upon the minutes of the W. M. S.

Resolved, That while we feel that we have sustained a loss, yet we trust that what has brought sadness to us has been joy to her; that we have comfort in the hope that another of our nnmber has passed to the church triumphant there to be ever rejoicing in the presence of the Lord.

Resolved, That we should profit by this dispensation of Providence, desiring to be ready for the coming of our Lord, that we may die the death of the righteous.

Resolved, That our sincere sympathy be extended to the bereaved relatives, while we commend them to God who alone can give them true comfort.

MRS. GEORGENA BREDIN,
MRS. DEBORAH MCGEARY,
MRS. SARAH HETRICK.
} Com.



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